VOL. IV. THE NO. 6.

American Missionary

(MAGAZINE.)

"Go ye into all the World, and preach the Gospel to every creature."

JUNE, 1860.

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For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, &c., see the 2nd, 3rd and 4th pages of this cover.

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CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation, the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked and salvation of the righteous.

THE

American Missionary.

(MAGAZINE.)

VOL. IV. JUNE, 1860. NO. 6.

AMERICAN MISSIONARY ASSOCIATION.

MENDI MISSION.

LETTER FROM MR. BROOKS.

Mr. Brooks wrote encouragingly from Boom Falls Station Dec. 26. The itinerating work, preaching the Gospel in the native towns, gives indications of success. They always get hearers, often a crowd—some hear gladly, some wish the missonaries to take and educate their children, and others urge them to establish missionary stations among them. The meetings at the Boom Station were well sustained.

Jan. 2, before the arrival of the new missionaries, Mr. Brooks wrote:

"Ten years ago, nay, seven years ago, when I was obliged to be in America for my health, who thought that I should live to write you in 1860? Yet, I am alive; and, so far as we can see, my prospect is better for ten years more than it was for the ten years past. I thank God that I live! I pray to live for him and the good of this people.

"I shall not attempt a review of the past ten years. It would be too great a task for me under my circumstances. A few acts only I will state. 1. The whole trade of this river has been developed within the last ten years; it is now worth more than $40,000 a year. 2. The coast, or slave trade to the north, has been stopped. 3. Natives, in their own canoes, carry their produce to market, which, only four years ago, was bartered away for half its value: the credit for this change is due to the mission. 4. Wholesale merchants have been induced to put factories as high up the river as this place, with profit to themselves, which is also due to the mission. 5. The industry of the people has increased ten-fold through that influence. 6. The value of labor has proportionally increased. 7. The taste of the people in respect to clothing, houses, &c. &c., has greatly increased.

"The mission itself, I am free to say in the most unqualified sense, was never in a more promising condition. The condition of either Station is far better than Kaw Mendi was at the same age. It is true, we owe Kaw Mendi much, for we have all the good gained at that Station. I assure you that the work is progressing. We can say, in truth: "The Lord hath helped us." Yet, the work is too great for us; we have more than we can do; more than our hoped and looked for help will be able to do; more than 20 men could do in health and with a will to work. The work is in a state to break forth on every side.

"The year has closed. Our last Quarterly meeting of the church has been held, and also closed. We have begun a new year and a new quarter. You have had some of the results of our work, as before reported. I might here make a record of our sorrows, but I will not. It will neither do you nor myself good. "Be still, and know that I am God," is deeply

written on my heart. I might write of unusual exertions; but this will not make them less.

The result of the Quarterly Church Meeting shows that we have visited nine towns four times each; thirteen other towns twice each; and thirty-three once each, besides sustaining nine weekly appointments. In these places, we have spoken to more than two hundred and fifty congregations.

Our church numbered nine one year ago. Since then, we have had an accession of seventeen—three by letter, twelve on confession of faith, and two were missionaries. Seven have been baptized—one has removed, one died. The present number is twenty-four.

During the year, we have appointed and consecrated a deacon, and recommended three of our number for a license to preach.

Our Boom field is a most inviting one. I wish you could take a two weeks' preaching tour up the Boom to this place. I will assure you you could not sit still in your office-chair to write an appeal for volunteers to enter it. Your soul would be so burdened with a sense of its importance, as to make composure impossible.

SIAM MISSION.

FROM DR. BRADLEY.

Bangkok, March 2, 1860.

On the first Sabbath in Feb. we had the great joy of receiving to our little Church four young man,—two Siamese and two Laos. They are in many respects peculiarly interesting young men. The oldest is under 35 years of age, and the youngest about 22. They are quite prepossessing in their personal appearance, good readers of the Siamese language, sustained a good examination before the Church, and made a noble profession of their faith in Emmanuel, at a union meeting of our Presbyterian and congregational churches at our commnnion. All of them but one have families, and intend to bring their little ones to the Lord in baptism, at some future time. We have cheering hope that the wives of the two former have been converted to Christ and will be ready to make a public profession of their faith at our next season of Communion. There are several others of whom we have the same hope.

The two Laos members are more Siamese in their language than Laos, and have received all their instruction in the Gospel, in the Siamese tongue. Their parents were natives of a Laos Province far at the N. E. of us, and were brought away as captives 60 or 70 years ago. Their families have ever since lived in the vicinity of Bangkok.

[Dr. Bradley expresses the hope that one of these young men, who possesses fine natural gifts, will ere long be prepared to preach the Gospel to his own country men.]

On the same day that these were admitted to our Church, our Baptist Brethren received 7 new members to their communion,—viz: two Chinamen, and five Siamese, one a young man, one a boy, and three girls.

Our Presbyterian Brethren have, as fruits of our recent revival, one middle aged Siamo-Chinese and one young man a Siamese, who remain still as candidates for Baptism. The fruits of the revival in our three missions, I trust are more numerous than the cases to which I have above directed your attention, and will ere long be clearly manifested to the increase of our joy, and the glory of our Almighty Redeemer.

I left Bangkok on the 9th ult. for a preaching tour to Prà bàt and Prà Chee, and returned on the eve of the 20th.

These two places are regarded by all Boodhists in Siam, as being the most sacred localities they have, because they think they have in each, clear evidences of the superhuman power of Boodh, and that he is worthy of their admiration as being the most exalted of all intelligences; and that he once graced Siam with his special presence, and placed his own seal upon the territory as belonging to him. Great

multitudes visit those places annually, in the months of February and March. They go to Prabat to pay their devotions to the supposed Foot-print of Boodh on the top of a mountain rock, and to Pra Chee to worship an immaginary shadow of Boodh's glory on the side of a mountain.

I was cautioned by a faithful Brother on starting, not to be imprudent in my preaching at Prabat, lest I should exasperate the thousands of Boodh's admirers there, and excite them to mob me. I found many lions of Boodhism there. But they were all chained by the power of the omniptent spirit. A few of the older ones growled a litle, when I applied the sword of the Spirit, which cuts Boodhism into pieces; but they could make no effectual opposition. The young lions of the Priesthood seemed very eager to hear all I could say against idolaty, and to have me demonstrate that their system of religion is a delusion. My prevailing theme of preaching and conversation there, was that of the apostile Paul on "Mars-hill." I cannot, but think, that very generally my heares were pleased with the doctrine that God is, that he built, and upholds, all things by the word of his power, that his name is above every name—Jehovah Jesus—and that he can and will save to the uttermost all who put their trust in him.

JAMAICA MISSION.

Mr. Penfield wrote from Oberlin Station February 21:

"So far as I have been able to learn, in all our stations there have been tokens for good; and in some, considerably increased congregations since the commencement of the year. This last is especially true here at Oberlin. For nearly two months, the attendance has been quite steady, and much more numerous than before. But one of our greatest causes of thankfulness is the increasing size and efficiency of our Sabbath School. Indeed, it would seem that my great work here, whether I will or not, is to be with and for the children: and I certainly am not sorry to have it so. We have Sabbath School at 10 o'clock, A. M.; and, before the bell has tolled the last stroke, most of the children are sitting quietly in their respective classes. The first half hour is spent in learning and singing hymns especially adapted to children. The second, in hearing and explaining the lessons by the teachers of the various classes. And the third, in listening to the children as they recite the lesson in concert, class by class, and in giving them a familiar talk, Bible stories, &c. During the last half hour, in which I give what might be called a children's sermon, we have by far the largest congregation of the day; for a large proportion of the adults in attendance upon 'the meeting' come early enough for this; and, of course, we have all the children."

Mr. Penfield has formed a Missionary Society in his congregation, the members of which pledge a monthly contribution to the cause of missions.

Mr. Hall wrote under date March 22, that thirteen had been added to the church at Brainerd, since the first of January, and others were to be received at the next communion.

In view of the anxiety of the friends of missions to receive cheering intelligence from the work, Mr. Hall makes the following suggestions, which seem worthy of careful attention. He says:

"I fear Christians at home do not appreciate our circumstances, and hence suppose we are doing but little good, and thus lose their interest in the mission. What are the facts? Here is a church among a comparatively ignorant people, and only a few of its members are efficient and active. The labors of a missionary are very much like those of a pastor among a rural population at home.

Can it be supposed that they will produce more striking results than those of ministers generally at home? or that revivals will be of more frequent occurrence

here than there? or that cases of rich christian experience will be often met with here? or that clear and striking examples of piety among the young will be frequent? On the other hand, from the nature of the circumstances of a missionary, is not his work slow? And ought he not to expect that many in a community like this, failing to apprehend the fundamental principles of the gospel, will make a *beginning* in religion that they will need to begin over again? Will it take no time and labor to correct false notions that may exist in the minds of the members of the church? Will it take no effort to stir up professing christians and urge them on to the performance of duties that they are disposed to neglect?

At times it will be as much as a missionary can do to hold his own and prevent a general retrograde movement. Then if he can see things moving on a little, the truth apparently producing its desired results, and evidences of the presence of the Spirit, though in a limited degree, he may well rejoice. He may find things in that part of the vineyard in which he is placed to stimulate him to a vigorous prosecution of the work that is given him to do there. And this may be true of a minister anywhere. Yet how many ministers at home, would feel that they could communicate these same every day occurrences, that are in no way striking or unusual, for some public journal?"

Mr. Douglass wrote from Richmond, March 26, 1860.

Although we are laboring under some disadvantages the school has thus far increased in numbers and interest. * * * We are continually receiveing new applications for admission, and the probability is that our limits will soon be reached, unless we have means for enlarging our accommodations. * * * Here is a large, white, harvest of souls. It only wants patient, faithful laborers, and means to sustain them and enlarge our operations. Just the thing that is needed, if it could be had, is a colony of Christians of the right stamp. A carpenter, a turner, a shoe maker, a cabinet maker, would find plenty of employment in their trades, and in Christian labors. Oh that the Church were more awake to her trust.

The religious interest among the pupils is considerably increased since I wrote last. Three give evidence of sincere purpose of following Christ. They evince a teuderness of conscience that is truly gratifying. * * * Others in the school are thoughtful, and show the operations of the spirit. I wish Christians at home knew how much these weak ignorant ones need their prayers.

REV. DANIEL WORTH IN NEW YORK.

MEETING IN THE CITY ASSEMBLY ROOMS.

Monday evening, May 7, in pursuance of previous notice, there was a gathering of the friends of freedom in the City Assembly Rooms, New York, to listen to a statement from Rev. Daniel Worth, of his labors and imprisonment in North Carolina, and the circumstances of his coming North.

Edgar Ketchum, Esq., of New York, was nominated to the chair. This motion was unanimously carried. On taking the chair, Mr. Ketchum stated that the meeting would be opened with prayer. After prayer by Rev. Mr. Joce'yn, the chairman made a few preliminary remarks before introducing Mr. Worth. He expressed his pleasure at being able, so early in the Anniversary Week, when many were coming in from the North, the East and the West, to bring before the audience one who comes from the South, who had maintained a conscience void of offence toward God and man, yet had been for months confined within the walls of a dreary prison—been tried twice, condemned, and sentenced. He said that Rev. Mr. Worth was a missionary of the American Missionary Association, and had engaged in preaching the everlasting Gospel of the Lord Jesus Christ in North Carolina, his native State. In the midst of his peaceful work, he was arrested and

thrown into prison, his only offence being the selling of four copies of a book written by a native of the same State, and addressed, not to slaves or other colored persons, but to the free white people of the South, to awaken *them* to see the impolicy of slavery, and of preaching the Gospel in its opposition to slavery. Mr. K. read some extracts from a paper he had received that day from Greensboro', N. C., in relation to Mr. Worth's trial, and his being out on bail, and the probability of his "escape to the North, to be forever *a fugitive from his own native State.*" In the same paper were statements relative to the large amount of money raised by a church in Greensboro' for missionary purposes; and an article on religious intolerance in Spain, and in approbation of Mr. Buchanan's interference there; yet, that paper had not a word of condemnation of the persecution of Mr. Worth. In relation to our duty in the matter, he quoted, "Unto the place whence the rivers come thither, the waters return again." If we can, with careless disregard, hear of such a case and neglect it, God's law of retribution will not leave us without our reward. He then introduced Mr. Worth to the audience, who was greeted with applause.

The following outline of Mr. Worth's remarks we abridge somewhat from the *N. Y. Herald* :—

Ladies and Gentlemen.— I am here to-night, to redeem the promise which has been made, and speak to you in regard to my mission as a minister in the South. It is now some five months since I have heard scarcely a sound except the oaths, epithets, and blasphemy resounding around the prison in which I was incarcerated, and I fear, therefore, from being out of the practice of speaking, that you will be disappointed in the effort I shall make, in my simple way, to present the facts of the case.

In commencing my narrative, I shall go back a little. As you will find by reference to the map, North Carolina is about the center of the Atlantic Slaveholding States, yet a stong Anti slavery feeling existed for years in that portion of the State in which I labored,—the seed sown by the Quakers, who settled there a number of years ago. When about eighteen years of age—for I am a native of North Carolina—I was myself engaged in an anti-slavery movement which was tolerably well received; and there are those in this audience who are in possession of documents which were promulgated there, and contain as ultra anti-slavery truths as are to be found in the book of my friend, Hinton Rowan Helper. A few years back, two or three ministers were sent into the country at the request of the people, and succeeded most admirably, preaching truths which sank deep into the hearts of the people. This success, however, aroused the envy of religious professors—men who professed to believe in the Lord Jesus Christ, while they sold mothers and their babes on the auction block—and a persecution was commenced which resulted in the ministers being driven from the country by a mob.— Some of the people went to the free States, but a few still remained, who signified their wish that a minister of the Gospel should take charge of them and be their spiritual guide and teacher. I was solicited to go, because I was a native of the South, and would be likely to conciliate many of the prejudices existing in that section. I received an appointment from the American Missionary Association, whose headquarters are in this city, laboring there some two years in the cause of Christ, and would probably have still been there but for the unfortunate circumstances connected with John Brown's raid at Harper's Ferry.

Commencement of his Work.

In commencing my work, I was perfectly aware of the jealousy with which I should be regarded by Southerners, and I accordingly avoided holding private conversation with a slave while in that country. When in the congregation, I inculcated those doctrines best adapted to the present circumstances—urged upon the slaves the importance of obedience quietness, suffering, and a determination to do right. I sometimes told them that their case was a hard one, but that it was best for the present to yield to it submissively, and to show themselves capable of those virtues which adorn the human character. And I do not know that it was charged, either by the witnesses or the attornies who conducted the prosecution aganst me, that I had privately spoken to or placed tracts in the hands of a single colored person in the State. The work in which I was engaged commenced to revive; the old ashes glowed again, and I was blessed with that gracious prospect which always animates the heart of a Christian minister on seeing the sinners of their flock awakened to a sense of their danger. After being there a short time, I made a communication to the American Missionary Association, stating some facts in relation to my first meeting in North Carolina. The congrega-tion was large, and I recognized, after an absence of thirty-five years, only four persons whom I formerly knew. I told them that, in addition to the ordinary classi-

fication of congregations in the North, which we in general terms called "saints and sinners," there was a class of persons in Carolina called "chattels," and that these chattels seemed to think, act, watch and listen to the words of exhortation and teaching as though they supposed themselves human beings, and had human souls like other persons.

Persecution Aroused.

Shortly after this, Rev. George MacNeil, editor of the North Carolina *Presbyterian*, hailing from the old town of Fayetteville, sent me a copy of his paper, containing an article headed "An abolition emissary." The article then went on to say that I had been sent into the country by the American Missionary Society, which was the misnomer for an association composed of a band of incendiary abolitionists, leagued together to spread their infamous doctrines through the South. The editor deemed it a duty to send a document he had obtained to the solicitor of the Fourth Circuit, and hoped a prosecution would be at once commenced against the individual, at the same time expressing the hope that the individual would see this notice and fly from the State The paper was addressed to me as a sort of hint to leave. This is the same religious editor who has been stirring this matter again and again since its first inception, and it is the religious element of the South, generally, that is adding fuel to these flames and keeping alive the spirit of rancor which animates almost the entire community.—They gathered their evidence. The necessary documents were obtained through some friends here, and such was the anxiety to get me, that a certain Judge, who would be denominated in the North a "fire-eater," issued his warrant from the city of Raleigh, in three or four counties where I was officiating, and gave so little time to carry out the process that two of the Sheriffs got it after the return day, and one of the others got it so near the return day that he couldn't execute it.

It seems that there was a kind Providence in this matter; for, had I been taken to the city of Raleigh, it would doubtless have fared much worse with me than it did. Hearing there was a process out for me, I got into my buggy, rode to the town of Greensboro', and surrendered myself to the Sheriff. The preliminary examination took place. Two charges were made against me; one of speaking words calculated to make the Slave population uneasy, and the other of circulating a book of an incendiary character. The examination took place before three magistrates. I concluded to defend myself, and made a speech which they said was a regular abolition harangue. I quoted from Mr. Helper's book the language of Thomas Jefferson, and told them if I were a religious slave, believing in the religion of the Old and New Testament, I knew of nothing to excite me sooner to take up arms and rebel, than the language of the old patriot. He says, in relation to slavery, "I tremble for my country when I remember that God is just; but his justice will not sleep for ever." And then, referring to the probability of a slave insurrection, "in case of a conflict between the slave and his master, God Almighty has no attribute which can take part with the slaveholder in such a contest." (Applause.) I told them I was arraigned for holding sentiments dangerous to the community. If this be the case, said I, I want to tell you that I derived these sentiments when a boy from such men as Washington, Jefferson, Monroe, and your own William Gaston; and if you want to punish me for them, do as some of the despotical governments of Europe have done, when a man was too successful and died unwhipt of justice. They would sometimes dig up his bones, and hang them on the gallows in testimony of their disapprobation. It was done, I believe, with the bones of Cromwell. I know it was done with the bones of Wickcliffe; and, if you will go to the tomb at Mount Vernon and dig up the sacred remains of George Washington, and then make a requisition for me, I will be on hand. (Applause.) One of the magistrates here made the remark that "Tom Jefferson had said and taught a great deal of tomfoolery during his lifetime, which he would be ashamed of now." I opened my mouth to ask him if the Declaration of Independence was a piece of that tomfoolery, but I remembered the place and held my peace. (Applause.) My bonds were put at $15,000—being $5,000 more than was required of a man charged with the murder of a woman whom he had debauched, and then killed and burnt up in a log-pile to conceal the deed. To have sentiments in favor of human liberty, reduces you below the worst criminal in the land. I wish to present to you the law on this subject.

The Law.

The reverend gentleman then quoted the law in reference to the introduction and circulation of incendiary works in North Carolina.

The law states that if any person shall bring into the State with the intent to circulate, or shall aid or abet in the circulation within the State of any written or printed book, pamphlet or paper, whether printed in or out of the State, the evident tendency of which is to cause the slaves to become discontented with their bondage in which they are held, and the free negroes to be dissatisfied with their social position, and thereby cause them to become rebellious, such person shall be deemed guilty of felony, and shall be imprisoned for not less than one year, and shall be put in the pillory and whipped.

This is the law in relation to what are termed insurrectionry documents. There is another law relating to the speaking of incendiary words. It says that if any person shall endeavor, by words, to excite the slaves or free negroes to resist the authority which denies them particular privileges, such person shall receive thirty-nine lashes on his bare back, and be imprisoned; and for the second offence, the penalty is death. This is a charge for which I have not yet been tried, but for which I may yet be made to suffer, unless I can be delivered in the mean time. What is the construction put upon these laws in North Carolina? The book, a few copies of which I sold, and for which I was subsequently arrested, was not addressed to the colored people. No slave or colored person ever saw it. It was only intended for the white people. Therefore there was no just reason for such an indictment as was issued against me. A man should not be brought up and arraigned for tampering with slaves or free people of color, when he never addressed them on the subject at all. If it had been stated in the law that non-slaveholding white people were to be included in the category of those who should not be permitted to see or read the proscribed documents, then the indictment would stand.—But this is not the construction put on the law in the South. Every effort was made to apply the law in my case and to fix the full penalty upon me. I have good reason, too, for knowing that even the Judge himself told the prosecutor, "You have persecuted that old man enough." They even tried to get a little corporal punishment added to my sentence. It was the same Judge who tried both cases for the circulation of the book, and he sentenced me to one year's imprisonment on each case, but did not go further. He said that he did not wish to add corporal punishment, and would content himself and the law by simple imprisonment. I mention this to show you the moderation and humanity of the Judge who sat on the bench. But yet, in construing the law as to the alleged culpability of circulating a work among white men, which it was only intended should be kept out of the way of slaves and free negroes, he said that it was not necessary that a slave or colored person should ever see a copy. He held that it was sufficient to constitute the offence, if the book were brought into the State, and given into the hands of white men. Such being the case, and amid the excitement that prevailed on the second occasion of my trial, the jury did not take more than fifteen minutes to convict. What I inquired of my jailor, would be said if the great apostle Paul could now arise from his rest of hundreds of years, and, appearing in North Carolina, should repeat his memorable words, "If thou mayst be free, use it (thy liberty) rather." If he were to come here, said the jailor, in reply, and said so, calling himself Daniel Worth, we would hang him higher than Haman.

I could have given bail, but I sought the security of bolts and prison bars. I felt more secure in a double-grated cell than I would any where else at that time and in that place. The fact is, that if I had been outside of the prison of Greensboro' I should have lost my life through the violence of mob influence. So I remained there during the winter, and until recently, for the purpose of meeting and encountering this trial.

The Law Interpreted.

Let me state another interpretation of law by a Carolina Judge. A small church had formed a bond of union for divine worship excluding slaveholders. The Judge charged the Grand Jury to indict them, because colored persons bond or free, might join them, learn such anti-slavery provision, and thus be made uneasy in their bonds. I understand a number of them were indicted.—Now, suppose them convicted and sentenced to five years' imprisonment, and, having paid the penalty, fortunate enongh once more to reach their families and home. Being hungry for the bread of life, they resort to the house of God, and perform one more act of divine worship under said bond of union; the penalty then is DEATH. Suppose it had been this Judge, instead of Judge Bailey, who had tried my case, what punishment could I then have expected; nothing less than imprisonment and the whipping post; and, on the second offence, the visitation of death. Do you speak of the despotism of Austria and of Napoleon? You need not travel over the great waters to find despotism; for, if this is not true despotism, then there is no use of that word any longer in our vocabulary. That is the law in North Carolina, sustained by the judges, and by ministers of the church.

While I was in prison, I saw another effect of these slave laws. I saw a poor boy brought into the prison covered with wounds, and lacerated in a truly lamentable manner. What is he brought here for? I inquired of the jailer. His answer was, that the boy was brought there to be healed of his wounds, as he was not then in a fit condition for the market. The son of an old Quaker had him in custody, and after some days he came in with a pair of shackles to put on the boy and take him away; but they were too large for his hands, and he had to take them away to a smith to be altered. Again he came, and yet the manacles were too large. I said—for I knew him well—"Friend Hinshaw, do you not find this man-trade a pretty troublesome one?" "Oh," said he, "this world is a troublesome world, anyway." (Laughter.) I had a great mind to remind him that there were other worlds, one of which was infinitely superior to this, and another which was infinitely worse. To resume. I was put in prison in North Carolina. My friends abroad somehow ascertained the character of my prison—for I dared not write

the whole truth about it,—that its stench was almost as bad as a sty; that I had lost fifty pounds of flesh while in it; it was enough to break down the strongest constitution; yet I was a felon, and must be kept in a felon's cell. My own representations and those of my friends were of no avail, until at length pnblic sympathy operated on the Sheriff, and he removed me into another place.

How Mr. Worth was let out of Prison.

I observe that a paper in Connecticut has said that it is a strange thing that a man convicted and sent to prison in North Carolina should yet be present in New York. He does not understand that there are two appeals put in by my counsel to the Supreme Court, which virtually keeps the case still open; and my judge had put my bail much lower than I could well have expected from any judge of that State. Two slaveholders are my "bondsmen" on each of the cases—(loud applause)—and of one of them I can say, that if any man were unlawfully to put his hands on my person in his presence, he would risk his own life in my defence. (Applause.) I have as good friends among the slaveholders of North Carolina as I have anywhere. (Renewed applause.) The fire-eating Democrats are my great persecutors; and the whole matter has assumed a political aspect. They were trying to make capital out of the affair, just as Henry A. Wise sought to do out of the Harper's Ferry outbreak. It is much like the capital that Clarke, of Missouri, made out of the Helper Book. It is said that Helper ought to do a good thing for Clarke, for so extensively advertising his work, and causing it to be so immensely circulated. Mr. Helper, according to others, should do something for myself; but this act he has already performed, for he handed me fifty dollars this afternoon. (Applause.) A minister in North Carolina recently wrote me to stand firmly and bravely in the midst of my troubles. He says he remembers me in his prayers always, and so do hundreds of others. This man scarcely ever spoke of slavery before; but now he speaks out forcibly and uncompromisingly; and, when told that he ran the risk of being imprisoned like me, openly declared that he would feel no greater pleasure than in being put in the same cell that I occupied. Men are not cowards everywhere; but when the occasion arises to try true courage, Luthers, Melancthons, Hoopers, Ridleys, Rodgers, Latimers, and Cranmers will spring up to emulate those great martyrs for liberty. A sister from the West has written me that the excitement about me has led more people to hear of the Helper book than would ever have known that it was published under other circumstances. The Democratic Postmaster in Richmond Ind., is selling them by hundreds. James Buchanan ought to take some notice of that. (Laughter and applause.) They have tried to put down the Book, but they have instead put it up higher than ever.

I will now simply state that I am bound in the South for three thousand dollars. Before leaving there, I wrote to friends in this section to ascertain whether they thought I could raise enough here to save this old body from dying in a felon's cell, and these ears from the vilest imprecations from the vilest people on earth; for I have lain on my back in Greensboro' jail, with the palms of my hands pressed close against my head, to shut out the horrible curses that fell upon the air. My friends have said to me, "Come North, and we will try to raise this money." I am here, and now I leave my cause in your hands. I told you that a slaveholder was on each bond. But let me say, to their credit, that neither of them has said one word to me concerning my movements.—They believe I will come back; and, my friends, I shall go, or send the money that remunerates them for paying my forfeit. (Great applause.) The reverend speaker, after some further remarks, said that he would here rest, while other matters were being attended to.

Cards like the following, were then circulated through the audience, and a collection of about one hundred and fifty dollars taken up. Rev. Mr. French of this city made a few remarks. Mr. Worth answered some inquiries put to him by a gentleman claiming to be from North Carolina; a hymn was sung and the meeting adjourned. We think every one who heard Mr. Worth, went away with the feeling that this aged servant of Christ, ought not to be suffered to return to North Carolina, which he declares he shall have to do, if the money for which his bonds are held, is not raised.

SUBSCRIPTION TO SAVE

REV. DANIEL WORTH

From further imprisonment

IN NORTH CAROLINA.

By the payment of his bail of $3,000.

Subscriber's name.....

Residence.....

Amount.....

EDGAR KETCHUM.
LEWIS TAPPAN,
OLIVER JOHNSON,
} *Committee.*

NEW YORK, May, 1860.

Subscriptions to be paid to E. KETCHUM, Esq. 79 Nassau street, who will act as Treasurer.

SAVING FOR CHRIST.

Perhaps the following example may not be wholly a good one, but there is not much danger that any will save too much for Christ.

"After a Bible meeting in a village school-room, I saw an old crippled man, very poorly clad, hobble up on two sticks to the table, and deposit half-a-sovereign in the plate. On expressing my surprise to the clergyman of the parish, I was told that this was no extraordinary occurrence, but that William always contributed to Christian societies with similar liberality: and that last year he had given no less than five half sovereigns to different religous objects. The conviction was naturally expressed, that his condition must be better than it appeared to be. 'No,' said the clergyman, 'I will tell you what his resources are. He breaks stones for the road at fivepence per load; and, when the weather is fine, and his rheumatism allows him, he may perhaps break a load a day. The fact is,' he added, 'the old man is called a *miser for Christ*. Some people are misers for themselves; some for their families; but he is a *miser for Christ!* He is alone in the world, and lives by himself in a wretched little cottage and whatever he can scrape together, after providing for the mere necessities of subsistence, is devoted to the cause of God.

"I could scarcely avoid referring again to this remarkable instance of Christian self-denial, during the few hours I spent in the clergyman's family; and, in the course of conversation, the following circumstances were related. It seemed that William had sometimes imagined his rheumatism to be relieved by a certain patent medicine called 'Old Parr's Pills;' and, not long since, the kind sister of the clergyman had bought him a box of them, at a period when he was suffering more than usual from his complaint. She was perhaps a little disappointed, when she took them to him, at being received with a shake of the head and a look almost of reproof, instead of the smile of satisfaction and gratitude. 'Why, William,' she said, 'I thought they always used to do you good, and now you do not seem to care to have them.'

"'Well, Ma'am,' was his reply, it is not that. I am sure I am very thankful to you for your kindness; but then, I'd rather you had given the money that they cost to the Bible Society; for you see, Ma'am, I can get to heaven without Parr's pills, but the poor heathen cannot get to heaven without the Gospel of Jesus Christ.'"—*Quarterly Token.*

THE LOGIC OF FAITH.

It is extraordinary how different are the conclusions of Faith from those of Reason. Once Reason came along and heard a man cry, "I am guilty, guilty!" She stopped and said, "The man is guilty: God condemns the guilty, therefore this man will be condemned." She went away—left the man condemned and ruined, and quivering with fear. Faith came and heard the self-same cry, rendered more bitter by the cruel syllogism of Reason. Faith stopped; she said, "The man is guilty; Christ died for the guilty, therefore the man will be saved:" and her logic was right; the man lifted up his head and rejoiced.

Reason came one day and saw a man naked, and she said, "He hath not on a wedding garment; can naked souls appear before the bar of God? Should they have a place at the supper of the Lamb? The man is naked, he must be cast out, for naked ones can not enter heaven!" Then Faith came by, and said, "The man is naked: Christ wrought a robe of righteousness; he must have made it for the naked; he would not have made it for those who have a robe of their own; that robe is for the naked man, and he shall stand in it before God."

Reason one day heard a man say that he was very good and righteous. She saw him go up to the temple and pray, "Lord, I thank thee that I am not as other men." Reason said, "that man is better than others and he will be accepted," but she argued wrongly, for lo! he went out, and a poor sinner by his side, who could only say, "God be merciful to me, a sinner," went down to his house justified, while the proud Pharisee went on his way disregarded.

Luther says, "Once upon a time the devil came to me and said, 'Martin Luther, you are a great sinner, and you will be damned!' 'Stop! stop!' said I, 'one thing at a time; I am a great sinner, it is true, though you have no right to tell me of it. I confess it; what next? Therefore you will be damned? That is not good reasoning. It is true I am a great sinner, but it is written, 'Jesus Christ came to save sinners,' therefore I shall be saved. Now go your way.' So I cut the devil off with his own sword, and he went away mourning because he could not cast me down by calling me a sinner."

I have a right to believe that Jesus Christ died for me, and I cast myself wholly upon him. Do thou the same, poor disconsolate one, for thou hast nothing of thine own to depend upon.—*Spurgeon.*

American Missionary.

NEW-YORK, JUNE, 1860.

Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

ANNIVERSARY AT BOSTON.

The Anniversary of the A. M. A. is appointed to be held on Thursday the 31st May in the Music Hall, Boston, at Ten o' clock A.M. The occasion is expected to be one of special interest. The following missionaries intend to be present: Rev. Jonathan S. Green of the Sandwich Islands, who has been absent from the United States 32 years; Rev. John White of the Mendi Mission, Western Africa; Rev. H. B. Hall of the Jamaica Mission; Rev. J. A. R. Rogers of the Kentucky Mission; and Rev. Daniel Worth of the North Carolina Mission.

Information respecting the Foreign and Home missions will be presented by the Secretaries; and of the Association by the Treasurer.

It is hoped that there will be a general attendance of the Life members from New England; also of the other friends of free missions, and of all who take an interest in the doings of the Association and of the cause of missions.

OUR PAPER.—It is hardly necessary for us to invite attention to the account given by Mr. Worth, in another part of our paper, of his labors and suffering in North Carolina. The article is a long one, but we do not see how any of it can be spared. The readers of the American Missionary have sympathized with him in his trials, and will rejoice that he has been permitted (we believe in answer to prayer) to come North and plead his own cause. We trust that God will bring good out of the evil the slave power has done, and sought to do, to him, and the cause in which he is engaged.

The account that Mr. Hanson gives of his trials in Kentucky, shows the violence of the supporters of slavery in that State.

ARRIVAL OF MISSIONARIES.

Rev. Jonathan S. Green of the Sandwich Islands, and his daughter arrived in New York via San Francisco, May 12. Bro. Green has been a missionary for thirty-two years, and this is his first return to the land of his birth. He will be warmly welcomed by some who knew him before he left this country, and by many more who have been made acquainted with him thro' the record of his missionary labors, and his numerous letters written to various friends in this country, to increase and strengthen the interest in Christian missions, and in behalf of the slave. He expects to spend some months in the United States.

Rev. H. B. Hall and Mr. Thaddeus Hoppin, with their families, missionaries to Jamaica, arrived in New York May 17. Mr. Hall has been connected with the mission for ten years, and returns, we are very sorry to say, with impaired health. It is probable he will not return to Jamaica, but seek a field of labor in our western country. Mr. Hoppin has been for some years a teacher at Brainerd, the station with which Mr. Hall was last connected. Having resigned his position in consequence of his feeble health, his place has been supplied by the appointment of Mr. Fisher, formerly of the Ojibue mission.

CHRISTIAN INTREPIDITY.

The History of Methodism, by Abel Stevens, L L. D., recently published, is a most interesting work. Christian intrepidity is well exemplified in the martyr-like firmness of several of the early preachers. Their examples are worthy of imitation by preachers in our time. Let me allude

to a few of these noble confessors.

Walsh contributed largely to diffusion of Methodism in Ireland. On his way to Roscua he was assailed by seventy-eight men armed with clubs. They proposed to bring a clergyman of the English Church and a Roman priest to convert him to either faith, as he pleased, and then to let him depart in peace. He told them that he came not to discuss opinions, but to preach against the wickedness of any or all parties. This seemed incomprehensible to them. They, nevertheless, offered him his liberty if he would swear not to come to Roscua again; *but he would have suffered martyrdom rather than make such a pledge.*

On another occasion when traveling near Cork he was seized and conducted to a magistrate, who demanded a promise that he would preach there no more. He asked if there were no swearers, drunkards and Sabbath-breakers in the town. "There are" was the reply. *He refused to give the required promise,* and was sent away to prison. He afterward revisited the place repeatedly, and years later there were yet remaining on the spot living fruits of his labors and sufferings.

Thomas Lee was another intrepid soldier of the cross. Throughout many years he suffered from mobs, especially at Newark, England. He was offered relief on a certain occasion, when suffering from the outrages heaped upon him, *if he would only promise to preach there no more; but this, he said, he could not do.* He suffered on till he conquered, and could write: "Thus ended the trouble in Newark; since then, the word of God has prospered greatly, and a convenient preaching-house has been built, in which numerous congregations meet without disturbance."

After many years of severe labors and trials, Thomas Lee wrote to Wesley: "If I this moment saw all the sufferings I have had for his name's sake—if they were now spread before me, I would say, 'Lord, if thou will give me strength, I will now begin again, and thou shalt add to them lions' dens and fiery furnaces, and by thy grace I will go through them all.'"

Thomas Taylor itinerated in Scotland. While preaching among the poor, amidst poverty and hardships, a new kirk was opened in Glasgow, an influential member of which had appreciated his fine talents, and offered to settle him as its pastor, with a good salary. "It was," wrote Taylor, "honor and credit on the one hand, and hunger and contempt on the other;" but to accept it, appeared a "betrayal of the trust which was reposed in him" by his brethren. "The sentiment of honor was higher among these noble men than honor itself."

Watson, in his life of Wesley, says that the Methodist Societies were the first temperance societies. As early as 1749, it was ordered that "tobacco and drams were not to be touched by preachers on 'any pretense,' and were to be denounced among the people." Physically, as well as morally, those early preachers were bright examples of apostolic men, who "endured hardness," practised self-denial, contended earnestly for the faith once delivered to the saints, and faltered not amidst mobs, sufferings and hardships, unequalled since the early days of Christianity. By such devotedness, courage, unfaltering zeal, untiring labor, and strong faith, they overcame the world, by the grace of God, and through fiery trials ascended to glory. Charles Wesley, the *poet laureate* of Methodism, thus describes the panoply of truth:—

"Behold the Christian warrior stand
In all the armor of his God;
The spirit's sword is in his hand,
His feet are with the Gospel shod.

In panoply of truth complete,
Salvation's helmet on his head;
With righteousness a breast-plate meet,
And faith's broad shield before him spread.

Undaunted to the field he goes;
Yet, vain were skill and valor there,
Unless, to foil his legion foes,
He takes the trustiest weapon, prayer.

Thus, strong in his Redeemer's strength,
Sin, death, and hell, he tramples down;
Fights the good fight, and wins at length,
Through mercy an immortal crown."

*

HONORARY TITLES.

"BE YE NOT CALLED RABBI."

A highly respected minister in New England, who was proffered the doctorate of D. D., but declined the honor, expresses himself thus:

"The ministerial brother, mentioned by you, received the doctorate a few years since from one of our oldest colleges. Soon after he threw a note into the papers, requesting that no new title should be appended to his name. He does not approve of honorary titles among the ministers of Christ.

"Allow me now to speak of my own opinion. When I was a student in theology, I read a series of articles upon the subject of clerical doctorates, which convinced me that they were not in harmony with the teachings of Christ, and the spirit of the Gospel. This opinion I have ever since cherished. . . . The D. D. is now frequently omitted in documents where formerly appended. In the last Catalogue of Bangor Theological Seminary the professors have no honorary titles to their names, though they have all had the doctorate conferred upon them.

"The long lists of D. D.'s paraded in the reports of public meetings is an offence to my moral taste. The studious care with which titled brethren confer upon each other the honorary titles—these "semi-lunar fardels"—is really sickening. I long to see the practice exploded. It savors too much of the spirit of the world. I wish that all the reports of religious societies, and public meetings, would drop these titles forever."

If Paul were on earth and addressing Timothy on this subject, would he not say, "But thou, O man of God, flee these things." *

PREACHING THE GOSPEL.

At a recent meeting of the Philadelphia Branch of the Church Anti-slavery Society, its President, Prof. C. D. Cleveland, delivered an address, from which we extract the following:—

Let us, then, look in detail at the several objects of our Saviour's mission, as he declared it. First, he came to "preach good tidings," or "The Gospel." The word "Gospel," written in the Anglo-Saxon "godspell," meaning "good message," was afterwards printed "godspell," and then, for the sake of euphony, "Gospel." It exactly corresponds to the Greek word *euangelion*, of which it is a translation, and means "good news," a "good message"—everything calculated for the best good of man; to elevate him, and to make him better and happier for both worlds. This Gospel is to be preached to the "meek," or, as it is in the New Testament, "to the poor." The word rendered "meek," in Isaiah, means, more properly, the *afflicted*, the *distressed*. As to the words poor and rich, we know they are comparative terms. The man who has a thousand is poor compared with him who has a million. But, by the poor, we generally understand those who possess scarcely any of this world's goods: who, by their daily labor, can scarcely supply their daily wants, and who need, from time to time, the aid of their fellow-men. What, then, shall be said of the slave, who, in the very words of the slave laws, "can own nothing, can possess nothing that is not the property of his master;" who owns not the very clothing that covers him, and who cannot, except figuratively, call even his arms, or his hands, or his feet, or his body, his own? Is he not poor, indeed? and, if the Gospel is to be preached to any poor, would not the slave be the first subject of it? And what would be the true "Gospel" or "good news" to him? It would be to restore to him, at once, his inalienable rights to liberty and the pursuit of happiness! He knows, as well as you do, that these *are* his rights, and that he ought to have them; for, as Governor McDowell, of Virginia, has well said, "You may place the slave where you please, you may dry up to your uttermost the fountains of his feelings, you may close upon his mind every avenue of knowledge, you may yoke him to your labors as the ox, you may do all this and more, and yet the idea that he was born to be free will survive it all. It is allied to his hope of immortality—it is the torch lit up in his soul by the hand of the Deity, and never meant to be extinguished by the hand of man." To talk, then, to

the slave of the "Gospel," and then deny him that liberty, which of all other things, would be "good news" or a "goodspell" to him, what else would it be but hypocritical, wicked, horrible mockery?

The next object of the Saviour's mission is "to bind up the broken-hearted." And where, my friends, shall we find the broken-hearted—where the bruised, the afflicted, the distressed, the crushed, if not among the slave population of our country? Why, what else is slavery, as it exists here, but one, huge, towering, horrid, pyramid, built of broken hearts from the foundation to the top stone? Go where you will, into any of our slave States, and you are at once surrounded by hearts broken, and bleeding, and crushed. But go especially to what are called the slave-breeding States—(to our lasting infamy is it that such a term can be applied to us)—go to that region, of all others the most hateful to my soul, the eastern part of Virginia—the Guinea coast of America, where the chief trade is in human flesh, and there see, in their chief cities, the slave-pens filled with human beings gathered there, having been driven thither from all parts of the State—husbands separated from wives, and wives from husbands—parents from children, and children from parents—herded together like beasts, until a cargo for shipment can be made up, and hear their tales of wo, and see their burning tears, and hear their groans of distress and anguish, and then ask what would be the true "Gospel" to them? And ask further what shall be said of those "clergy," of various denominations, in that very region of iniquity, who know all this, and see all this, and never lift up their voice of remonstrance against it? Or of those in our northern latitudes, quite as bad, or worse, who preserve such a guilty silence respecting it? Can such persons be said, in any true and honest sense, to preach the "Gospel?" No, no!—a thousand times NO!

At the same meeting, the following resolutions, offered by Rev. Henry T. Cheever, Secretary of the Parent Society, were unanimously adopted:—

Resolved, That when the advocates of slavery, driven from its defence on the grounds of expediency and profit, as not a sufficient warrant for its audacious violation of the rights of man, have at length come to assume its *inherent rightfulness*, and to appeal to the Bible for a sanction of this assumption; and when professors of Southern Universities are required, by their very conditions of office "*to teach and maintain that Slavery was commanded by God's chosen theocracy and sanctioned by His Apostles in the Apostolic Church; and to be supported, vindicated and defended as a noble and necessary institution of God*,"*—it is no time for Christian Ministers, Churches, or Religious Journals, to blink the question of ITS INHERENT SINFULNESS.

Resolved, That as the special mission of the American Anti-slavery Society, at the time of its formation in Philadelphia, in the year 1833, was to establish the position that immediate emancipation is the duty of the master and the right of the slave; so now, the special mission of the Church Anti-slavery Society, one quarter of a century later in the mighty struggle for freedom in this country, is to establish the position of the inherent sinfulness of slavery, both in principle and practice, and the duty of Christian Churches and Ministers of every denomination, to treat the practice of slave-holding as essentially sinful and anti-Christian, and to debar from Christian acknowledgment and fellowship all who persist in it, after due remonstrance and admonition.

* From the charter of the Southern University founded by Bishop Polk.

LETTER FROM MR. FEE.

DEATH OF A CHILD.

Bracken Co., Ky., May 2, 1860.

DEAR BROTHER.—During the past winter, while wandering as an exile, with no permanent home for my scattered family, I thought I was enduring trials; but these were light compared with that which I have recently been called to bear in the death of my dear little Tappan, the youngest of my four children. We thought we saw in him promise of great usefulness. He had a lovely form, a sprightly mind, and a strong will; and many persons seemed interested and attracted by his loveliness.

After watching the indications of Providence, we had selected a home one mile below Cincinnati, Ohio, and had moved into it. While we were moving, our little boy was somewhat exposed, took a fever which soon settled upon the glands of his throat; they became swollen and putrid, and baffled all skill and nursing. After some two weeks' sickness, the indications of death became evident. Last Sabbath morning, his throat swelled rapidly, and the blood receded from

the extremities. He remained sensible up to the last hour. At 20 minutes past 8 o'clock, P. M., struggling for breath, he extended his hands to me, and, looking at me very earnestly, with his little hands clinging to mine, he died. None but those similarly bereaved can know what we, as parents, felt when we looked upon the lifeless form.

On Monday we brought the body to this county, the place of our birth, the home of our relatives, and the field in which we labored in the Gospel for many years, and from which we had recently retired, because of the then excited state of the populace. In the little grave-yard attached to the Free Church, here, we prepared a last resting-place for the body of our boy. At 3 o'clock, P. M., a very interesting congregation was gathered, nearly large enough to fill the house. Attentively and solemnly the people listened for more than an hour while I addressed them. At the close, the friends, amidst the sobs of little companions with whom the dear boy had so often played, bore the body to the grave; and, after performing the last act of kindness, quietly dispersed. We think good was done which will yet be seen.

Nature feels the loss; the loneliness, oh, how great! Nothing but the consolations of the Gospel, the consideration that Christ has become his teacher and guardian, instead of myself, that he is in a wider sphere of usefulness, a happier world—and that soon I shall see his risen body, made like unto Christ's own glorified body, coming again to meet me as in times past, to go no more out forever, can comfort us in our affliction.—Grace alone can sustain us.

The trial is a bitter one, but my heavenly Father will overrule it for good. I shall be able, as never before, to see the goodness of God in the gift of children, to sympathize with the bereaved, and to realize the terribleness of sin.

MOB VIOLENCE IN KENTUCKY.

PERSECUTION OF THE FRIENDS OF FREEDOM.

At our request, Mr. Hanson has given us an account of the more recent mob in Madison Co., Kentucky, and the destruction of his mill. He states that he first went from Bracken Co., to Berea, Oct. 1858, to assist in the very flourishing school under the care of Mr. Rogers. He soon became convinced that it was his duty to unite with others, in a vigorous effort at Berea, to promote the cause of freedom and Christianity in Kentucky. He returned to his home in Bracken Co., and made immediate preparation for returning to Berea, and to take with him a circular saw-mill. This he did, and by the last of July 1859, the mill was in operation, and continued so, till he and other Christian friends were driven out in December.

About the first of March last, Mr. Hanson returned to Berea for the purpose of sawing out some 300 logs left at the mill, and of selling the mill, unless he found the way open for his remaining. The next Monday after his return, the County Court of Madison Co., was in session. After its adjournment, the mob committee came together, and determined to hold another meeting on Saturday at the Glade meeting house, for the removal of Mr. Hanson and Mr. Parker, and to take vengeance on them, if they should then be found. Mr. H. had thus four days left him to sell his mill, and close his business. This he could not do, but made preparations to leave the State. He bade his friends adieu Friday noon, and started, as was supposed, for Cincinnati. He however remained privately, in the adjoining county, to learn what the mob would do.

Saturday the mob met, numbering, not 200 as it was supposed they might, but 35. After making a few speeches, and drinking much whiskey, they dispersed, two of them going to the mill, and carrying off the "iron eagle" an ornament on the mill. The next day it was returned to its place. After learning the action of the mob, Mr. Hanson, much to the surprise of his friends, returned to Berea. It was then thought that the mob spirit had nearly died out, and that he could safely remain. He remained quietly till near the last of March, when a session of the Circuit Court

was held. At this time, says Mr. Hanson, the mode of proceedings was changed. Secret caucussing took the place of public meetings, and it was determined to pounce on him unawares, and hang him at once. He says:

"By this time, the mob had passed from under the control of many of the original "sixty-five sensible and discreet men" appointed as a removing committee, and had become the active agents of those, who are sunk so low in vice and pollution, that they seem "condemned already." I had now become sensible that I was in imminent danger. Still I felt I could not go; that my work was not done; that a *test* must be made *whether the sense of private justice, and public virtue, had really and forever left the hearts of my fellow citizens.* The first week of Court passed. Saturday came, my friends still hoping the tempest would pass, and I be left to remain. The same day, C. M. Clay came to Berea, and told some of my friends and neighbors, whom he called his friends, not to stand by me. (I knew nothing of this fact, until he published it in his appeal of March 31st.)

"I conversed with Mr. Clay, a few minutes the next day, (Sabbath,) after the close of our Sabbath school. Under an apprehension of danger, I left my boarding place, and travelled around some three miles, so that no one at Berea, should know where I was. I spent the night with a friend, near Berea. It was a night full of apprehensions. It had been my plan to go to the mill, the next morning, set it going, and leave it in charge of others, and go myself to the mountains, while the logs were being sawed. I would in the meantime, try to sell the mill, and get ready to leave.

"I had just put on my hat and coat, after breakfast, Monday morning, to go to the mill, when a neighbor ran in, and told me, the mob, some 25 in number, were after me with their guns, and were then at Berea. They had searched my boarding place, and swore they would search every house in the neighborhood, but they would have me, when I "should hang." I gave a few hasty directions as to the course to be pursued, and took to the woods, and was soon out of sight. I wandered all day in the mountains, going part way round Berea, towards Jackson Co; for which I started direct the next day, and travelling that night some twenty miles afoot, I arrived about three o'clock, and stayed a week, spending the day in the mountains, up in high cliffs and caves, and going to a friend's house after dark, to spend the night, and get food. Many seemed anxious that I should stay in Jackson Co., and make my home with them. They wrote me a letter "inviting me to do so," and pledged their "lives, their property, and their sacred honor, to stand by, and defend me in my constitutional rights." Having a strong desire to do so, I declined, only because I feared it might bring on a conflict between the people of the two counties, which I wished to avoid. I render to those friends my heartiest thanks for their generous offer.

"The mob, after searching my boarding place, (my wife being in Bracken Co., at my father's during this time,) proceeded to my mill. They abused Mr. Walters, who lives near the mill, and tried to make him tell where I was, threatening to shoot him. They then went to the house of Geo. West, a mile south, where, as I learn from Mr. Clay, they jumped their horses over the yard fence, and were coming toward his cabin, when his eldest daughter, a young woman, shut the front door, and was closing the back one, when they broke it down upon her, and entered the house, over the door, she being under it. They rushed up to Mr. West, (who sat propped up in his bed with pillows, being low with consumption,) and putting their pistols to his breast, demanded where Hanson was. In the meantime, the daughter (who is a motherless orphan) freed herself from the door, when one of them put his pistol against her breast, and pressing her back against the cupboard, told

her she ought not to have shut the door against them. Indecent language was also used to a younger sister. They then went into Rockcastle Co., to the house of Mr. Burdett, Mrs. B. and five of her daughters, being alone at the time. Before they reached the house, one of the mob fired a pistol, as Mrs. Burdett states, and then rushed up to the house, calling out "who shot at us?" She replied, "no one shot at you," and closed the door. They burst in the door, and putting their pistols to Mrs. Burdett's and her daughter's breasts, told them they would shoot them if they did not tell where I was. This they repeated again and again. The family did not know where I was. Two or three of the mob, cocked their guns, and went up stairs, and tore off the beds. They also tore a part of the underpinning from the house, and afterwards searched for me, for quite a distance round, in the woods and mountains. As I could nowhere be found, they returned. They reported that I had been seen to escape from Mrs. Burdett's in woman's garb. This story arose from the following incident. One of the elder daughters ran down to a little thicket below the house, to bring up her two little sisters, who had gone there to hide, and were crying bitterly. As she passed a drunken wretch cried out, "there he goes in woman's clothes."

"On their return they came in contact with some of my neighbors who were on their way up to Mr. West's, having learned of his ill treatment. As the two parties, met, both said don't shoot, and the Berea men were getting out of the road, when Col. Munday called out, "shoot, shoot;" from twenty to thirty shots were fired, and the Berea men returned two shots, but I think no one was hurt on either side. The mob then returned to Richmond to beat up for volunteers. They sent to Lexington for a cannon and rifle company, and returned next day to Berea 219 strong, and well armed. After making search for me and not finding any of the Berea men, they went to my mill, tore off the roofing, pulled down a smoke stack, broke all the wheels of the mill, and cut a hole in the top of the boiler, leaving all a complete wreck. They unroofed the smoke house of a neighbor, tore a log out of the wall of his house, pulled his chimney half down and for sport shot many of his chickens. Having finished, they started for Richmond, leaving with a neighbor the names of some fifteen men, who they said must leave in ten days. When the mob arrived at Richmond, an eye witness says the Circuit Court adjourned to hear their report. Up to this time, it is plain that civil authority is prostrate, and prostituted in the dust. The 3d of April, I left the mountains of Jackson Co. to go out of the State. I walked all that night, passing our beloved home, and my mill now desolate and ruined. The next day, after having passed the small town of Kirksville, I was pursued by two of the original committee of "65 sensible and discreet men." As they rode up, they called out, asked for my health, and said I must go to Richmond with them. They got off their horses, one of them fronting me in the road, with his revolver in his hands, while the other came and putting his hand to my breast, said, "we want to see if you have any fighting tools." I told them I never carried any and did not wish to hurt any man. They said I had got into a bad scrape, "stouting it out" when I was told to leave, that I did wrong in not asking permission to come back and sell my mill, which they would have gladly granted. A brother of one of them, whose house was near, came up, calling out "you have him have you." "Yes, this is Mr. Hanson." He said to me "you have been putting our people to a great deal of trouble lately, and had some of our men near being killed the other day. You must now go to Richmond and pull rope." He then said, "Boys, he must be tied, you watch him," and off he ran and brought a large mule halter, but it was not used. We then began to move slowly

towards Richmond; they riding, and I walking in front of them. We had gone but a short distance when the man with the revolver proposed that they let me go, as he did not think I wanted to hurt any one, and was then going out of the State. The others did not consent. I still walked on in front of them, till the man who proposed to let me go, got off of his horse and told me to get up and ride. Thus we went on a quarter of a mile further, when the man who had searched me for "fighting tools." said let us get down and talk it all over. We did so. They wanted to know what was the difference between Fee and myself, and asked if I had seen Clay's appeal, and when I said no, gave me one, saying, "He denounces you," &c. They told me I was in their power, and that they were in honor bound to deliver me up; and if they did, I would never leave Richmond alive. (I saw they felt it to be so.) They said, they did not want to see a hair of my head hurt; they had been deceived in me, and had expected to find me loaded down with weapons. I asked them if they ever heard of any threats I had made. They answered no; and then told me I was in great danger, and that $100 reward had been offered to any one who would deliver me in Richmond. They told me where the chief danger was, and thus we parted without their asking or I making any pledges."

Mr. Hanson then recounts the manner of his escape from his enemies who were in pursuit of him. Three times during one night they passed so near him, while he lay concealed, that he could hear them talking about him, and the reward offered for him. He traveled by night through the woods, across plowed fields, and along the line of a rail road; one day he walked fifty miles and rode another fifty in the cars; and at night reached his father's house. For three previous nights he had not slept in a house, and had rested very little anywhere. He was, of course, greatly exhausted when he reached his father's, but, as he says, thankful to God for preservation and for warm and true hearts to cheer him.

We are glad to see that the persecution Mr. Hanson has endured in Kentucky, has not embittered him against the people there, but has made him feel more deeply for them. His mill was greatly needed by them. He says, "if I could have sawed a half million feet of lumber this coming summer, it would all have been wanted in Madison Co., but the mill is in ruins and I am cast out to begin anew without means, I know not where.

"When I reflect what my course of life and my labors have been, what I had at heart and wished to do for my countrymen in Kentucky and think of what I have received at their hands, it makes me weep and love them more, as they show by their madness that they "know not what they do," and are tending fast to eternal sorrows. In the course I have followed, I have done nothing that I regret. Trusting in God, I shall still labor that so good a land, filled with many generous spirits, and many wailing slaves, shall yet be free. JOHN G. HANSON.

Cassius M. Clay's Testimony.

In his speech at Frankfort, on the 10th of January, Mr. Clay bore the following testimony respecting the labors of Rev. John G. Fee and his associates:

"That the people around Berea, previous to Mr. Fee's settlement there, were the most vicious he ever knew,—they were a drunken, tobacco-chewing, and whiskey-drinking people. But now it is greatly changed, the price of land has advanced, and morality reigns where disorder was predominant. The children, before idle and dissipated, had been reformed, and were going to the best school in the country, and he believed there were not better people in the State than those surrounding the colony of Berea."

MORE EXILES FROM KENTUCKY.—The following letter, addressed to the editor of the Dayton *Religious Telesope*, the organ of the United Brethren, needs no explanation on our part. Its simple statements speak more forcibly

than could half a column of indignant comment:—*F. Douglass' Paper.*

ADAIR CO., Ky., March 20.

BROTHER L.:—I am yet on my work, doing about the best I can; but the times are still growing more gloomy. Oh! how my heart is pained within me, while I am writing this letter, for a perishing world. Brother, let me say to the many readers of our Religious *Telescope*, that our work in Kentucky, as a church, is *crushed* because *we are not protected by the laws of this State.* A great many of our leading members are preparing to move West. Our lives are threatened. It is said that there was a mob of men followed me the other night to an appointment, to whip me, but they did not effect their purpose. On Sunday, some of our friends went to meeting armed with deadly weapons. This we are sorry to see. Lord help us to do our duty! I would now say that the Rev. John M. Blair and three of his sons and their families, and about eight other families, among whom is the missionary, are about to leave this State; likewise, Rev. Thomas Hopper and family. With tears in my eyes, I close this letter. Pray for us. You will hear from me soon.

RICHARD ARMSTRONG.

Children's Department.

RETURNING SPRING.

I come! I come! ye have called me long!
I come o'er the mountains with light and song!
Ye may trace my step o'er the wakening earth,
By the winds which tell of the violet's birth,
By the primrose stars in the shadowy grass,
By the green leaves opening as I pass.

Mrs. Hemans.

CHILDREN, HELP!

"My little children, let us not love in word, neither in tongue, but in deed and in truth."—1 JOHN iii, 18.

DEAR children, who are daily taught
Your Saviour's love and care,
Oh, try what you can do for those
Who no such blessings share.

Thousands there are, at home, abroad,
Who live in sin and shame;
And millions, too, who ne'er have heard
The dear Redeemer's name:

That "only name," whereby we know
Our souls can ever live,
That "only name," in earth or heaven,
Which joy and peace can give.

Oh! if you love this heavenly friend,
And seek to do His will,
Can you withhold His word from those
Who dwell in darkness still?

Will you not rather gladly spare
A portion of your store,
And help to send the "joyful sound"
To every heathen shore?

Will you not pray that God would bless
Your feeble efforts too,
And water with His heavenly grace
The seed He bids you sow,

Until the Saviour's precious name
Is known and loved by all;
And "Jew and Gentile, bond and free,"
Low at His feet shall fall?

"*Carrier Dove.*" J. H.

WHAT DO WE LIVE FOR?

What do we live for?
Is labor so lowly,
Toil so ignoble, we shrink from its strain?
Think it not—labor
Is Godlike and holy,
He that is idle is living in vain.

What do we live for?
Creation is groaning,
Her desolate places are yet to be built;
The voice of the years
Swell deeper the moaning,
As time rolls along the dark tide of guilt.

What do we live for?
The question is sounding,
Low in the silence, and loud in the din,
And to each heart-ear,
With warm pulses bounding,
Answers come thronging, without and within.

What do we live for?
To sow, by all waters,
Fruit-bearing seeds of deeds for all years;
To toil in the ranks
With earth's sons and daughters,
Manfully striving with doubtings and fears.

What do we live for?
We live not to rust out,
Slothful by standing aloof from the strife;
A thousand times better,
More noble to wear out,
Batter'd and burn'd in the hot forge of life.

Montreal, Dec. 10, 1859. J. E. H.
in the Kingston Whig.

An Orphan's Faith.

"WHAT do you do without a mother to tell all your troubles to?" asked a child who had a mother, of one who had not: her mother was dead.

"Mother told me who to go to before she died," answered the little orphan.

"I go to the Lord Jesus; he was mother's friend, and he's mine."

"Jesus Christ is up in the sky. He is away off, and has a great many things to attend to in heaven. It is not likely he can stop to mind you."

"I do not know anything about that," said the orphan. "All I know is, *he says he will, and that's enough for me.*"—*Sunday School Advocate.*

A MOTHER'S INFLUENCE. — How touching the tribute of the Hon. T. H. Benton to his mother's influence:

"My mother asked me never to use tobacco. I never touched it from that time to the present day; she asked me not to game, and I have never gambled, and I cannot tell who is winning and who is losing in games that can be played. She admonished me, too, against hard drinking; and whatever endurance I have at present, and whatever usefulness I may attain in life, I have attributed to having complied with her correct wishes. When I was seven years of age, she asked me not to drink, and then I made a resolution of total abstinence, and that I have adhered to it through all time, I owe to my mother."

Extracts of Letters to the Treasurer.

Copy from Mr. Marsh's Letter:

"I need not tell you my sentiments as to Slavery, nor as to the iniquity of the *union*, communion, and complicity of the churches throughout the land and nation with it. My feelings and sentiments have been one and *invariable* for more than thirty years. Like the cancer to the body, so is slavery to the body *politic*. When *slavery* is conceived, it bringeth forth *sin;* and sin, when it is finished, bringeth forth death. Slavery and freedom cannot live in one nation, under the government of God.—"There is no peace, saith the Lord, to the wicked." The *slaveholder* has no peace. Satan has no rest. No; a tormenting conscience, a despairing heart, and furious unrestraint, and malignant passions, will concur with the wrath of God to render him durably miserable. As with a nation, so with a church. "*Come out* from among them," is the *peremptory* command—"*touch* not the unclean thing—be not partaker of *other men's* sins, *keep thyself pure.*" But my object, more particularly, is to ask you (as you are better informed than I) if any, what denomination of churches have *publicly* cleansed their hands from that acursed thing?"

From a Pastor in Mass.

"Is the great problem of our land and age destined to a *peaceable* solution? If so, can it be hoped for while the *church* ignores it as one of the aggressive movements to be made before Christ's kingdom shall be established?"

From a Female Academy.

"Enclosed are two dollars, donated by the young ladies of the Academy in this place. Their fervent prayers go with it, that the gift, though small, may be blessed to the good of souls."

From a Lady in Mass.

"I enclose ten dollars, a small bequest from my mother, who died in January, aged 80 years, triumphant in prospect of a glorious immortality. The *American Missionary* was her favorite paper."

From a Pastor in Mass.

"Please to find with this note $6. I wish the same was $6,000. Deacon B. is happy to have the paper come to him as it does, and I am pleased to have the Magazine sent to me. We shall try to do a little from year to year, for the *Saviour's* cause, through the Association."

From a Pastor in Conn.

"Enclosed is ——— for the A. M. A. It is all I am able to mail. I am aware of the low state of your funds, and shall use what influence I have with others better able to increase their contributions to this best of religious charities."

From a Friend in N. H.

"I hereby forward the collection of our Church and Society, in behalf of missions, under the care of the A. M. A. The sum is ———. I wish it were ten-fold greater. But, little as it is, I pray that it may be blessed by him in whose good service we are happily engaged. We think *very*

highly of the excellent publication—'The American Missionary.'"

From a Physician in Illinois.

"At the last Missionary Conference, I presented the claims of the A. M. A., and asked that a collection be taken up, and subscriptions made for the Magazine, &c. We hold our missionary meeting each month, and the claims of the Association will not be forgotten. The above amount I forward with this, and send up a petition to a covenant-keeping God that it may be the means of doing good. There has been some religious feeling manifested amongst us of late. At our Communion on last Sabbath, forty persons were added to our church, mostly upon examination."

From a Friend in Connecticut

I cannot but sympathize with Mr. Fee, Mr. Worth and their associates, who are suffering wrongfully and most deeply, for the crime of preaching a pure and whole Gospel in this nineteenth century, and in this *Christian land!* But while their condition deserves our sympathy, I cannot but rejoice most heartily that the conflict—if it must come—has begun in earnest. They who stand in the fore front of the battle must suffer; but let them enjoy the consolation, that the prayers of thousands are ascending to God in their behalf, that the eye of the Master is approvingly upon them, and that the ultimate victory is certain.

O, if the churches and the ministry, North and South,—if the American Board, and the Tract and Bible Societies had been but faithful to their Lord, and his oppressed ones, twenty years ago, the foul plague spot would ere this have been wiped away. What calls for humiliation and shame! What necessity for present consecration to Christ! What a glorious triumph is ahead!

From a Friend in the State of New York.

My sympathies are with the A. M. A., and will be, so long as they rebuke slaveholders, by refusing to receive the price of blood into their treasury. I wish our organ, the *American Missionary*, would insist more on systematic benevolence. O, that God would put it into the hearts of his children to contribute "as the Lord hath prospered them;" that the flow into the treasury might not only be *abundant*, but *constant*.

From a Friend in Ohio.

The present is a time to try men's souls. When it has come to this state of things in our free America, that God's servants cannot preach the Gospel of our blessed Saviour in Kentucky, one of our neighboring States, without being subject to mob violence, and to be driven from the State as felons. It is time for us to cast about us, and observe the signs of the times. It is among the possible, if not the probable things to occur in the present age, that some of God's faithful ministers may have to seal their testimony for the cause of Christ and the suffering poor. May the God of all grace clothe us with the whole armor of salvation, to fight valiantly the battles of the Lord! The weapons of our warfare are not carnal, but spiritual and mighty, through God, for pulling down the strong holds of sin and Satan.

From Another Friend in Wisconsin.

I only regret that I am not able at present to contribute oftener and more liberally, to the American Missionary Association, and feel that a tribute is due to Him who has given me all I have of this world's goods. And what he requires at my hands cannot be more justly bestowed than in aid of an Association which opposes, and strives to correct, not only some, but *all* forms of sin; that in its aims and benevolent efforts comprehends every member of every class of humanity.

From a Minister in Illinois.

We feel here the pressure of the times, but we also feel that we ought to seek first the Kingdom of God, and that the law of benevolence is *self-denial for the good of others.* God speed the day when every professed lover of Christ shall consider the things that he possesses as not his own—when soul, body, and all that we possess, shall be truly consecrated to Christ and his service!

From a Postmaster in Indiana.

I send a small donation, to be used where it is most needed in the vineyard of the Lord. I wish the Society God speed in the service of the Saviour, where alone we ought to be at all times, and where we wish to be found at the day of his coming, which is truly not far distant.

Hints to Contributors.

In the course of every year, there is some money lost during its transmission to the Treasurer, owing chiefly, it is believed, to the dishonesty of Postmasters or their clerks, and it is next to impossible to ascertain where, or by whom, the felony is committed. *As a general rule*, therefore, it is best to forward money in one of the following ways, arranged according to preference :

1. *Bank draft.*
2. *Certificate of deposit.*
3. *Draft on some banker or merchant of this city.*
4. *Express.*

With respect to these different modes, it may be said of

No. 1. Most of the donors live near a bank, which can furnish drafts on this city or on some bank in this State, or some bank in the New England States.

No. 2. Any bank will receive money on deposit, and give a certificate thereof; and where bank drafts cannot be obtained, a certificate will answer. In either case, the bank officers can give all needful information to the person applying.

No. 3. Country merchants in almost all the towns and villages of the country, can often procure and furnish drafts on this city, at sight or a few days sight, and bankers in various places can draw on this city; and such drafts afford, usually, a safe mode of remitting where bank drafts or certificates of deposit cannot be procured.

No. 4. Expresses now run from nearly all parts of the country to this city, and money can be safely sent by them. It is best for those availing themselves of this mode of conveyance, to take receipts at the Express office.

The Treasurer makes it an invariable rule to acknowledge the receipt of money by the first mail, when the sum is five dollars or more. When such acknowledgment is not received by the person sending it, he will be obliged if immediate notice is sent to him.

The Treasurer.

Moneys received for Kentucky Exiles and Rev. Daniel Worth.

MAINE.

Alfred. S. C. Adams 1 50
Brewer. "Anonymous," for Rev. D. Worth, 2 00
Holden. F. Southworth 2 00

NEW HAMPSHIRE.

Dover. Ladies' Anti Slavery Society, by Mrs. A. L. Wallingford, Sec. 25 00
Lebanon. Don. Crain 5 00
Milford. Sabbath School for Mr. Fee 7 00
Temple. Sabbath School, by Rev. Geo. Goodyear, 5 00

VERMONT.

Essex. O. J. Buttolph 1 00
Rupert. Austen Johnson 2 00
St. Albans. Hon. L. Brainard for defence of Rev. D. Worth, 15 00
Weybridge. Milo Stow 1 00

MASSACHUSETTS.

Andover. Free Ch. by Wilder & Co. 11 84
Boston. E. Gerry Dudley 50, by Prof. Hedrich, for defence of Mr. Worth; Susan Pierce 9, Mrs. Betsey Sanders 1, 60 00
Clappville. J. Meriam 2 50
Montague. Rev. Eli Moody 5 00
Northampton. Jared Clark 3 00
North Brookfield. R. Pickard and Wife 3 50
Pittsfield. Rev. S. Salsbury (of which a part Ch. Coll.) for defence of D. Worth, 8 50
Somerville. Mrs. T. L. Tilton 1 00
Stockbridge. "Anonymous" 1 00
Sunderland. O. W. by Wilder & Co. 50
Worcester. M. M. Morse, for Mr. Fee, 4 00

RHODE ISLAND.

Newport. Mrs. S. L. Little 4 00
Providence C. F. Harris for Mr. Worth and Mr. Fee and associates, 50 00

CONNECTICUT.

Andover. Rev. S. Griswold 5, Deborah M. Ayer 1, 6 00
Cheshire. E. J. Hotchkiss and others, 3 75
East Lyme. Rev. Jos. Ayer 5 00
Hartford. Mr. & Mrs. Ellery Hills 4, D.C. Pond 3, 7 00
Lakeville. J. L. Merwin 1 00
Lyme. Shadrack H. Sill 1 00
Middletown. Jesse G. Baldwin for D. W 1 00
Montville. Bal. Ch. Coll., by J. A. R. Rogers, 5 25
North Guilford. Mrs. L. M. Campbell 4 00
Norwalk. D. W. 50
Norwich. Wm. P. Greene 100 for Mr. Fee, Mrs. Charles Lee 5 for Geo. Candee & 8 for Rev. D. Worth, Dr. C. P. Webster 2 for G. Candee by J. A. R. R. 115 00
Rockville. Miss A. B. Martin, E. H. Martin and Mrs. B. A. Chapman 1 ea., others 1, 4 00

NEW-YORK.

Bovina. Mrs. A. C. Douglass 2 00
Brooklyn. "Friends" in Rev. Dr. Budington's Ch. 20, by J. A. R. R., R. R. Graves 20, 40 00
Champlain. Mrs. Caroline M. Moore 5, Mrs. Geo. V. Hoyle 5, 10 00
East Bloomfield. "Individuals" by Mrs. H. W. Hamlin, 20 00
Flushing. Rev. S. Bourne 1 00
Hannibal. S. W. Brewster 10 00
Ithaca. B. S. Halsey 5, A. T. Waldo 2, 7 00
Lockport. Mrs. Esther Boyce 3 00
Locust Valley. Mrs. C. B. Palmer 2 00
Marion. R. Lee 1 00
Millport. Rev. H. D. Inman for Mr. Worth 1 00
Newburgh. "Newburgh" 5 00
New-York. Individuals 180 for defence of Mr. Worth, by Edgar Ketchum, Esq.; Coll. Broadway Tabernacle 28.11, by J. A. R. R.; Mon. Con. Coll Ch. of Puritans 27.31, by D. Fairbank; Editors of the N. Y. Tribune 20; Coll. Rev. Dr. Burchard's Ch. 13.27; Rev. D. F. Newton 10 for defence of Mr. Worth; Andrew Lester 6, S. B. Collins 5, R. P. P. 3, 292 69
Oswego. "M." 5, J. H. Mann for D. Worth 5, for J. G. Fee 5, for Others 5, 20 00
Rochester. "Friend of Freedom" 1 50
Sackets Harbor. Enoch Barnes 3 00
Syracuse. Individuals 11 for D. W. by Rev. C. Prindle; Rev. S. J. May 1, by Prof. H. 12 00

Union Springs. Rob't B. Howland 10 00
Williamsburgh, Miss Post 1 00
—— Abner Beers 10 00

PENNSYLVANIA.

Bakerstown. J. & A. Jones for Mr. Worth, 2 00
Conneaut. Cong. Ch., by Rev. J. W. Fuller, 3 00
Philadelphia. "Friends" 100 for defence of Mr. Worth, by Prof. C. D. Cleveland; Miss Martha B. Wetherill 30, Prof. C. D. Cleveland 10, 140 00
West Middletown. Wesleyan Meth. Ch., by Rev. J. S. Albertson, for D. W. 10 00

NORTH CAROLINA.

H. R. Helper 10 00

OHIO.

Bellevue. Coll. by J. S. Davis 3 48
Berea. "Friends" by J. A. R. R. 1 02
Camden. Coll. by J. S. Davis 88
Cincinnati. Coll. 1st Cong. Ch. 54.80, by Mr. Fee; Coll. Rev. Mr. Storrs' Ch. 14.70, by J.A.R.R., 69 50
Cleveland. Wesleyan Ch. 13, by Rev. J. P. Bardwell for D. W.; Coll. Cong. Ch. University Heights 5.80, by J. A. R. R.; D. S. Rodman 2 for D. Worth, 20 80
Collamer. Coll. by J. A. R. R. 5 00
Decatur. Coll. Church by Mr. Fee, 12 33
East Cleveland. Coll. Rev. Mr. Barbour's Ch. by J. A. R. R. 14 00
Elyria. "Friends" by J. A. R. R. 7 00
Granville. "Individuals" by Curtis Howe, 23 00
Harrison Co. Coll. Church of Disciples by Mr. Fee, 10 00
Inland. A. A. Smith 1 00
Middlefield. Emery Goodwin 1 00
Pierpont. "Friends," for D. Worth, goods, 10.73, by Mrs. S. Slater; Cong. Ch. 1, by Rev. J. W. Fuller, 11 73
Pittsfield. Sabb. Sch. Coll. by F. Stone, Treas. 4 00
Ripley. Coll. Pres. Ch. by Mr. Fee, 10 13
Sandusky. Coll. by J. S. Davis, 9 45
Sardinia. Coll. by Rev. L. Pettyjohn, for D. W. 11 00
Smithfield. Coll. by Fred. Hartsel for D. Worth, 3 35
Springfield. George Smith 2 00
Spring Valley. Geo. Barrett 2, Zimri Haines 1, for Rev. D. Worth, 3 00
Tippecanoe. Samuel Logan 5 and 5 for D. Worth, 10 00
Wakeman. Coll. by Prof. Peck, 16 00
Warrensville. Mrs. Walkden for Rev. D. Worth, 2 00
West Andover. Coll. Cong. Ch. by A. Coleman, 9 50
Weymouth. Rev. S. Cole for Rev. D. Worth, 1 00
—— "Individuals" by Mr. Fee, 3 40

KENTUCKY.

Nicholasville. Mrs. E. Woodson 3 00

INDIANA.

Guilford. John Hawxwell 1 for Ken. Ex. and 1 for Rev. D. W. 2 00

ILLINOIS.

Aurora. Coll. by J. S. Davis 4 00
Batavia. Rev. John Cross for defence of D. Worth, 120 00
Chicago. Ref. Pres. Ch. 19.25, Plymouth Ch. 24.75, by J. S. Davis, 44 00
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Prairie City. Church Coll. by Rev. B. F. Worrell, 6 44
Princeton. Coll. by J. S. Davis 13 52
Roscoe. Malcolm McKinsie 2 00
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Vassar. "A Friend" 10 00

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Ripon. I. Cooper 1 00

IOWA.

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Inland. Mathew Joslyn for Mr. Worth 1 00

MINNESOTA.

Minneapolis. Coll. Mon. Con. 3.61, by Cyrus Snow; Mon. Con. Coll. 1, by Rev. H. M. Nichols, 4 61

CANADA EAST.

Tingwick. Archibald Sloan for D. Worth 1 00

FRANCE.

Audenge, Dep't of Gironde. E. V. Boissure, by Chas. Sears, 10 00

Total, $1.575 51

RECEIPTS

From April 1 to April 30, inclusive.

MAINE.

Bangor. L. H., by C. E. H. 50
Lewiston. H. Barbour 2 00
Saco. Estate of Mrs. C. S. F. Goodale, by Alonzo White of Leicester, Mass. 678 32

NEW HAMPSHIRE.

Bristol. Mon. Coll., by Calvin Cass, 3 00
Claremont. R. F. Lawrence 1, D. M. I. 75c, F. B. S. 25c. 2 00
Concord. Mrs. S. H. and Mrs. J. M. 50c ea. for *Mag.* 1 00
Dunbarton. Estate of John Bunten, by Henry L. Burnham, Executor, 50 00
Fitzwilliam. Ebenezer Potter 4.50 & 50c for *Mag.* 5 00
Lancaster. H. F. Holton 1 for *Mag.*, Mrs. S. H., Mrs. R. C., Mrs. W. C., Mrs. T. G., Mrs. A. P. A. and Mrs. R. L. 50c ea. for *Mag.*, by Mrs. M. B. Holton, 4 00
Marlborough. Cong. Ch., by James Farrar, 5 00
New Boston. Jacob Hooper 1 00
Orford. Stedman Willard 5 00
Rochester. Ladies' Benev. Soc., Goods 4 00

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East Barnard. Levi Belknap 2.50 and 50c for *Mag.* 3 00
East Rupert. Aaron Sheldon 1 and 50c for *Mag.*, J. H., J. P. and A. H. D. 50c ea. for *Mag.* 3 00
Grafton. "A Regular Contributor" 4.50, Mrs. F. T. 50c. 5 00
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Pawlet. A. Flower, by Wm. Marsh, 3 00
Pittsford. S. Penfield 10, J. W. Duncklee 2, J. Davidson, J. C. Howe, T. A. Hitchcock, Jona. Warner and T. H. Palmer 1 ea., S. P. and D. P. 50c ea. 18 00
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Underhill Center. L. M. Stevens 5, Wm. Powell and M. Wires 2 ea., Levi Nutting and Silas Terrill 1 ea. Others 1.50, 12 50
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West Salisbury. Nathaniel Spencer 3, Mrs. Esther Gibson 2, 5 00

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Boston. Lloyd Briggs 5, Reuben C. Mayo 3, Dexter Baldwin 1, by Alvan Simonds, 9 00
Cambridgeport. Mrs. Julia Ann Sparrow, 2 00
Danvers. John A. Learoyd 15, Col. Nathan Tapley, Rufus Putnam and Mrs. Eliza Tapley 10 ea. Samuel Wilson, Col. Jesse Putnam, Edwin A. Perry and Addison P. Learoyd 5 ea., Rev. James Fletcher, Mrs. Betsey Putnam, Miss Louise Tapley and William W. Walcott 3 each, James M. Perry, Dea. S. P. Fowler and John

S. Learoyd 2.50 ea., Samuel Harris, Winthrop Andrews, Mrs. Lydia A. Putnam and N. Hills 2 ea., Others in Maple St. Church 40.76, to const ADDISON P. LEAROYD, RUFUS PUTNAM, FRANCIS P. PUTNAM and SAMUEL PAGE FOWLER Jr. L. M's. 133 26

East Longmeadow. Mrs. Lois Ross, by M.W.Fay, 2 09

Falmouth. Miss Lucy Lawrence for *Foreign M.*, 5 00

Freetown. Church Collections, by Benj. Burt, 3 30

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Great Barrington. Barzillai Beckwith and Libbeus M. Pixley 10 ea., Rev. H. Winslow 3, Zalmon T. Bradley 2, J. K. Pelton, Mark Rosseter, Miss Mary Pixley, B. W. Pattison, F. Whiting, Miss Kellogg, James Sedgwick, Miss Mary Beckwith, Jarvis Jones, Mrs. L. M. Pixley, A. L. Pattison, Linus Manvil and Miss L. Pixley 1 ea., Others 2.39, 40 39

Kingston. Francis Drew 5 00

Millbury. Legacy, in part, of Miss Eliza Goffe, deceased, by E. W. Goffe, Executor, 200, 2nd Cong. Ch., Dea. N. Goddard, Treas. 12.50, Sol. Dwinnell 4.50 and 50c for *Mag.*, Simeon Hayward 2.50 and 50c for *Mag.*, Dea. T. March 2, 222 50

North Brookfield. R. P. for *Mag.* 50

Prescott. D. G. Blackmer 5, Rev. D. Bancroft 1, 6 00

Shrewsbury. "Friends" for *Southern* M., by Rev. J. A. R. Rogers, 8 00

Shutesbury. Trinitarian Cong. Ch. and Soc., by Rev. B. Braman, 3 00

South Danvers. D. R. Galloupe 50c and 50c. for *Mag.*, 1 00

South Groton. Warren Frye for *Mag.*, by Rev. G. B. Gow, 1 00

Springfield. M. W. F. 75c., Mrs. G. W. C. 25c. 1 00

Stockbridge. Contribution for *Slaves' Bible Fund*, by Thomas Wells, 1 00

Wenham. Monthly Concert Coll's for *Mendi M.* by Rev. J. S. Sewall, 3 36

West Medway. Mrs. Mary Ide, a Case of Bonnets and Cash for *Kentucky Ex.* and *Home* M. 3 00

Williamsburgh. J. Clark & Son 5, C. L. Graves and A. W. Graves 1 ea. 7 00

Worcester. Mrs. Ruth Potter, deceased, by Mrs. Amoret Partridge, 10 00

Worcester Co. "A Friend," who made his will, and bequeathed this sum to aid the cause of Christ, after his disease, but looking at it further, he felt that to do *Christ's will*, it should be passed into the Lord's Treasury now, while living, 1000 00

"Go ye into all the world and preach the gospel to every creature." A command to the living, a work to be done now, while living, not after death—*it is to go or help others to go.*

Would not God and his dear Son be honored and made known much more, to give now, instead of by will, most or all that one intends to give to the cause of Christ, so that the preaching of Christ and him crucified to a dying world, so far as the gift is a means, may go into immediate operation, and might it not be expected that many would be brought to know Christ who would not be, if even such feeble means were not used until after the giver by will had passed away.

O, the thought of even a few souls being brought to Christ, and they being instrumental in bringing others, and so on, spreading until time shall be no longer!

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Avon. Rev. John Bartlett 1 00

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New London. R. J. Kimball, by Rev. G. B. Willcox, 5 00

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Plymouth. Sabb. Sch. Contribution, by Geo. Langdon, 25 00

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Wallingford. Mrs. Ruth E. Carpenter for *Mag.*, 1 50

Winchester Center. Cong. Ch. Mon. Con. Coll's, by E. F. Blake, Treas. 7 00

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Woodbury. Judah Baldwin 100, D. S. Bull 2, 102 00

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Gaines. Lucius A. Sanford 5, Miss M. H. 50c for *Mag.* 5 50

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OHIO.

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Oberlin. Mrs. Mary Sumner 20 for ed. of a boy at *Mendi* M. ; Students' Missionary Soc. 11.50 and 50c for *Mag.*, by E. C. Barnard; Mrs. Lucy C. Miner 1 for *Mendi M.* 33 00
Savannah. Free Presb. Ch., by Geo. Mackie, 10 00
Smithfield. E. S. for *Mag.* by F H. 50
Sylvania. Estate of Dr. A. Miner, deceased, by Salmon Miner, 24 00
Windham. Sam'l Wales 5, Dea. S. Palmer 3, C. G. Frary 2, 10 00

MICHIGAN.

Commerce. J. C. Clark, by C. C. Foote, 1 00
Milford. Sabb. Sch. Coll. for *Mendi* M., by W. Wells, Treas. 1 12
Muskegon. Cong. Ch. Coll., by Rev. Geo. Thompson, 2 00
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Olivet. Olivet Sabb. Sch. for ed. of a child at *Mendi* M., by Rev. M. W. Fairfield, 13 75
Walled Lake. Rev. Samuel Wire 1 00

INDIANA.

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Hector. J. H. 10

ILLINOIS.

Adams. Mrs. E. B. Spencer 50c and 50c for *Mag.*, 1 00
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Chesterfield. Young Ladies of Greenwood Academy for *Jamaica* M., by Miss M. M. Williams, 10 00
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Jacksonville. Harriet L. Melendy 3 00
Lawn Ridge. Cong. Ch., by Rev. S. Ordway, 8 00
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McLean. Cong. Ch., by Rev. S. Penfield, 10 00
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Mt. Vernon. C. Rahm for *Mag.* 1 00
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Total, $4,372 41

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